

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

** And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call." —JOEL.*

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Price One Penny.

GOVERNOR'S MESSAGE TO THE FIRST GENERAL ASSEMBLY OF THE STATE OF DESERET.

To the Senate and House of Representatives, convened in General Assembly.

Gentlemen,—Through the blessings of God our Father, and under the inestimable rights guaranteed by the Constitution of our country, we have the privilege of meeting in our present capacity. And in accordance with a time-honoured custom, and trusting that it may aid somewhat as a basis for that unanimity which should characterize the official acts of persons assembled to promote the public good, I will briefly offer some of my views upon certain subjects that will more or less occupy your attention, and require your deliberation and action.

Whether our revolutionary fathers varied much or little from the spirit and letter of the Constitution in their initiative legislation relative to citizens settling on the public domain, or whether at that period it was within their power to have legislated more in accordance with the Constitution, are questions it is probably needless to dwell upon at present. Certain it is that at an early day it was deemed proper to institute Territorial governments for settlers on the public domain, which usage is continued to the present; and from these embryo governments States

were to be formed and admitted into the Union. And, as in the organization of Territories, so in the admission of States, there is no specific rule in the Constitution farther than—"New States may be admitted by the Congress into this Union," and, "The United States shall guarantee to every State in this Union a Republican form of government." True, since the celebrated ordinance of 1787, in relation to the government of the then north-western Territory, there has been less of direct legislation by Congress for citizens in Territories—less direct Congressional legislation and taxation without representation—still, the appointment of officers for American citizens, not only without regard to their choice, but, in some cases, contrary to their expressed wishes (to say nothing of the character and conduct of many of said officers), and the having no vote in the National Council nor in the election of the Chief Magistrate, (while paying an equally proportionate quota of governmental expenses) are so contrary to the principles upon which our Independence was declared, and so inconsistent with the Constitution that, at first thought, it seems not a little strange that such erroneous and unequal practices were

ever instituted, and very inconsistent that they have been so long perpetuated and are still practised.

In a Republican Government like ours I hold that both justice and consistency require that citizens in Territories, however few in number, should at least have not only a voice but also a vote in the representative branch of the General Government, a vote for the chief magistrate, and their choice in the officers appointed by him, except, perhaps, the secretary, and judges, and other law officers, so far as their official acts are exclusively restricted to business pertaining to the United States as a party; and still more just and consistent would it be were the people allowed one representative in Congress, and to elect all their officers, with the exceptions already named. And then, when the people in a Territory properly express their wish to assume the responsibility and expense of a State Government, upon their presentation of a Constitution Republican in form, with a petition for admission, the Declaration of Independence, the Constitution, justice, and the most ordinary regard for the rights of their fellow-citizens, all combine to counsel Congress to cordially welcome and at once admit that Territory into the family of States, regardless of the number of its population. That Territorial numbers, so they are capable and desirous of Republican self-government, are irrelevant to the question of admission as a State, we have the authority of the Hon. W. H. Seward, now Secretary of State, in his speech in the Senate, April 9, 1856, in favour of the admission of Kansas, as follows—"The Constitution does not prescribe 93,700, or any other number of people, as necessary to constitute a State." "The point concerning numbers is therefore practically unimportant and frivolous." "The Constitution prescribes only two qualifications for new States—namely, a substantial civil community, and a Republican Government." And here I assert, without fear of truthful contradiction, that we are clearly within the bounds so correctly defined by Mr. Seward as requisite to our admission as a State, for our conduct under a provisional government, until it was superseded by a Territorial organization, and our acts under that

organization, clearly prove that we are "a substantial civil community," and the Constitution lately adopted by our Convention and ratified by the people is certainly "Republican" in form, and by it we wish to abide.

In addition, both to my views upon these points and to the thoroughly considered statements made by Mr. Seward, it may not be uninteresting to briefly allude to the varied proceedings, as to manner of admission, that have increased the number of States from thirteen to thirty-four. Vermont, Kentucky, and Maine, respectively claimed by New York, Virginia, and Massachusetts, were admitted in accordance with Section 3, Article IV, of the Constitution. Texas was annexed. After repeated memorials by the Legislative Assembly of Michigan, and much difficulty in regard to a portion of her southern boundary, Congress passed "an act to establish the northern boundary line of the State of Ohio, and to provide for the admission of the State of Michigan into the Union." Tennessee, Arkansas, Florida, and Iowa called Conventions, adopted Constitutions, applied for admission, and were in that manner admitted. In several instances Congress, upon petition or memorial, have passed acts to enable or authorize the people of a Territory "to form a Constitution and State Government" preparatory to admission; and in some cases have in the enabling acts also provided for admission and representation. California, occupying, like Utah, territory ceded to the United States by the treaty of Guadalupe Hidalgo, February 2nd, 1848, and having passed a short period under what may be called a military-civil government, met by her delegates in Convention, formed a Constitution, ratified it on the 13th of November, 1849, by a very unanimous vote, and at the same time "elected a Governor, Lieut.-Governor, members of the Legislature, and two members of Congress." On the 15th of December next after the general election, the Legislature convened, organized, proceeded to elect the State officers made elective by the Constitution, two Senators to Congress, and to legislate upon such matters and in such manner as in their judgement circumstances required. Thus California, without having undergone a

Territorial pupilage, stepped at once upon the platform of State action, and was admitted into the Union on the 9th of September, 1850, and that too as Constitutionally, lawfully, and properly, as any other State has been admitted, having "a substantial civil community, and a Republican Govern-
ment."

On the 1st of September, 1849, the day the Convention began its session, the largest number claimed by California was some 43,000, a number probably about one-half the present population of Utah. I think this places us comparatively on a very respectable footing as to numbers, and do not see that anyone can consistently object to the larger number's doing what was sanctioned on the part of so much the lesser number. It may also be proper, in order to verify an historical event, to here remark that the sudden increase of population in California in 1849, from the best information I have, was chiefly due to the previous first known discovery there of gold by members of the Mormon Battalion, which battalion also very efficiently aided in wresting from Mexico that fertile and valuable region. Again, the census of 1860 shows the population of Oregon to be 52,461, and she enjoys all the blessings and privileges of State Government, on an equality with her sister States.

Most fully are we all aware that no improper, ambitious, or disloyal motives have induced us to prefer following in the State precedental footsteps made by California, but for reasons so justly urged for her admission, and because our position is still more isolated than hers, our population is already numerous and rapidly increasing, our Territorial organization is each year growing less adapted to the necessities of the people who are wearied in being so long disfranchised while winning to civilization and freedom a region so forbidding, and, more than all, because it is our inalienable and Constitutional right, have we adopted a like course in seeking our admission and in our subsequent action. And I am confident, so far as I can discern, that this course will most conduce to the advancement of the true social, industrial, and political interests of all concerned.

In this connection, and while our

nation, with a large and rapidly increasing public debt, is struggling to preserve the integrity of her boundaries, I deem it proper to suggest that our admission will leave in the public Treasury some \$34,000 annually appropriated for our Territorial expenses, and will add to the revenue the full amount of our annual quota of the Governmental tax. When millions of dollars are being disbursed weekly, these thousands may seem small in contrast; but in the great majority of instances those millions have been collected in much smaller amounts than the thousands of Utah's quota.

In accordance with an act passed by Congress in July last, nearly \$27,000 of the direct tax was apportioned to Utah. I was gratified that our Legislative Assembly so promptly assumed the payment of our quota of that tax; and without question this General Assembly, should they deem further action on that subject necessary, will, with equal patriotism, adopt such measures as will best sustain our Government in its financial affairs, so far as our apportionment and every Constitutional requirement are concerned. But I wish it distinctly understood that I object to any action being taken in this or any other matter, except on the ground of right and justice, and in nowise as an evidence of our loyalty, for it has oftentimes been severely tested, and has, on every occasion, emerged from the test with unsullied purity. We are not here as aliens from our Government, but we are tried and firm supporters of the Constitution and every Constitutional right.

If, after electing two Senators to Congress, and adopting a memorial for our admission, and such other memorials, if any, as to you may seem proper, you should in your wisdom deem it best to proceed farther in legislative duties, I respectfully recommend that you enact that the laws now in force in the Territory of Utah be in full force and virtue in law in the State of Deseret, until superseded by future legislation. I would also respectfully suggest that in all legislation, the condition, circumstances, and wants of the people are to be considered in enacting any given law, whereby you will avoid the blind patterning after laws entirely inappli-

cable. In pursuing this course, it will at once occur to you to encourage the importation of useful machinery, rather than manufactured articles; to foster, by appropriate bounties and otherwise, the raising of dye-stuffs, flax, hemp, cotton, and wool, and the erection of factories; to encourage the raising of tobacco, so long as the people will use it, and the careful storing up of all surplus grain, for thousand upon thousands will flock here in need of succour; to promote the cause of general education, and, in fine, to always legislate for the good of the people at large and not for individual advantage, keeping invio-

late our Constitution and the Constitution and all Constitutional laws of our country.

Gentlemen.—I tender you my future cordial co-operation in the performance of the important duties now devolved upon you, my confidence in your integrity, intelligence, and capability, and invoke for your guidance the blessings of Israel's God, who setteth up nations and breaketh them in pieces, who ruleth and overruleth, and ordereth and doeth all things well, in accordance with his own good pleasure.

BRIGHAM YOUNG.
Great Salt Lake City, April 14, 1862.

A DISCOURSE

DELIVERED BY PRESIDENT CHARLES C. RICH, IN LIVERPOOL, SUNDAY
APRIL 27TH, 1862.

(Reported by E. L. Sloan.)

I am very thankful that we are permitted to meet together again under such favourable circumstances; and, I trust we will draw in our wandering thoughts, that we may worship God in spirit and in truth, and in that manner that will be acceptable to him. If we do so we will realize a blessing; and that our coming together may be profitable we should seek to enjoy his Holy Spirit, without which we cannot worship him acceptably. If we enjoy it we shall rejoice together; and whatever may be said will be said to the benefit of all.

The Gospel of the Son of God consists of principles which have been revealed in these last days, which many, if not all of us have embraced. They have been revealed simply because they have been lost, and not because they have never existed upon the earth before; for the Gospel was revealed and its principles embraced by men on the earth in various ages of the world. It was revealed in the days of Adam; and we learn that when he lived upon the earth, individuals embraced it and practised its principles, till they became worthy to be translated. This was the case with Enoch; hence the Gospel is

not new, though it may be new to us, and to the present generation. The Gospel is what will save mankind and bring them back into the presence of God, that they may enjoy a fulness of glory and exaltation with him in the eternal world. These blessings have been enjoyed by men in different ages. We find in the Scriptures that there was a Noah, an Abraham, and others who were inspired from Heaven and knew the will of God, and who through knowing and obeying it became so purified and sanctified that some of them were able to leave this earth without laying down their bodies or suffering death. The Gospel has a great influence in preparing us to retain our bodies and enjoy happiness in them. We see this from the fact that men have become prepared, by being pure and holy according to its teachings, to be wafted into the joys and glories of eternity without laying them down.

Many people think the Gospel was never revealed until the Saviour was upon the earth; this is not correct. The principles which were revealed when he came had been revealed before. The children of men were just the same before he came as they were when he

was upon the earth, and as they are now, hence the same principles were required to be revealed that they might obtain salvation through receiving them. The Saviour was one who proclaimed those principles to the children of men that they might gain salvation. There was an individual once came to him by night and said unto him, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. This man, named Nicodemus, was a man in authority, and I suppose he was ashamed to come to Jesus by day, so he came by night and inquired concerning the principles which Jesus taught. The Saviour answered him, and it will be well for us to remember the answer he gave, for he did not answer as to an individual alone, but the principle inculcated is applicable to all, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Nicodemus could not understand this saying, so he asked again, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" The Saviour by his answer explained what he meant. His reply was, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These are words which proceeded from the mouth of the Son of God to an individual who inquired what a man should do to obtain eternal life. The question might be asked, Did the Saviour answer him honestly and truthfully? Did he tell him plainly the principles that would have to be observed to place him in the path that leads to eternal life? If he did, the question should be settled in every one of our minds. But an individual might say, he did not believe that the Saviour meant we should be baptized, when he said be born of water; while another might come and tell us something still different; and thus mankind put their constructions upon what has been said and written. Who has a right to say what the Saviour meant when he spoke thus? He used words to express his meaning, just the same as we do, and he used the words that would convey his meaning to the understanding of those to whom he spake. If he did not use words that conveyed

his meaning, Where is the man who has a right to say what he did mean? No man except he had revelation from Heaven could say so, and then he would not say it, for he would know better. This is an important matter for us to look at as we journey along through life, for it will affect us individually. "Well, but," says one, "there are so many opinions in the world, that I hardly know which one to adopt or what conclusion to come to." There is one part of the passage that should satisfy us on this point, and that is, if we have failed to be baptized—to be born of water, we have failed to receive that Spirit which is spoken of by the Saviour when he said we were to be born of the water and the Spirit; and he has said, if we do the will of the Father we shall know whether the doctrine be of God. As a proof of this we have but to refer to the Apostles who were with the Saviour—those men whom he chose to follow him, whom he had taught, and who had been with him and had beheld the miracles which he wrought. He asked of them whom the people said he was; and they answered, that some said he was one person, and others that he was a different one. Some said he was John the Baptist, some that he was Elias, and others that he was Jeremiah or one of the Prophets. "But," said he, "whom say ye that I am," addressing himself to the Apostles who had been baptized and had seen the power of God made manifest through his ministry. Well, Peter, one of these Apostles, answered, "Thou art the Christ the Son of the living God." What was the reply which the Saviour made to this? He said, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." I mention this, that you may discover that Peter had adopted the principle which Jesus taught to Nicodemus. He had been born of the Spirit as well as of the water, and had obtained a knowledge for himself. It was not the miracles he had seen which gave him this knowledge, for the world had seen them and they had not received the same knowledge. It was something which had been revealed to him by the Father. It was not even the Saviour who had revealed it to

Peter, for he said, "Flesh and blood hath not revealed it unto you," and he was flesh and blood himself at the time. He continued, "Upon this rock I will build my church and the gates of hell shall not prevail against it;" or, in other words, upon the principle of revelation—upon the same principle by which you Peter received this knowledge will I build my Church, and the gates of hell shall have no power to prevail against it, for this knowledge is sure and steadfast. Some people imagine that the Church was to be built upon Peter. If so, then, it was built upon flesh and blood; upon an individual who a very short time after appeared to lose sight, for a moment, of the knowledge he had received, and denied the Lord his Master. True the keys of the kingdom were given to him to bind and loose; but what kind of keys do you think Peter had? There is one individual at the present time who professes to hold the keys which Peter had, and if we can find what kind of keys they were, we shall know whether he possesses them or not. The Saviour has told us what kind of keys Peter held; they were keys that brought to him revelation; that unlocked the heavens and made known to him that Jesus was the Christ the Son of the living God; and the man who ever holds the same keys that Peter held, will have power to obtain revelation from God. You can see that the same principles were adopted by the Apostles which Jesus had pointed out to Nicodemus.

It might be well to investigate the matter a little further, and see what principles were taught by those men whom Jesus had called and set apart to teach mankind after he had departed; who were to be his representatives to the children of men after his resurrection and ascension. They were authorized by the Son of God to go to all nations and preach the Gospel to them. Their ministrations were to extend to all the world, to every creature; hence the principles which they were required to teach would be those which should bring salvation to every individual who would adopt them. "Go ye therefore," said the Saviour, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always unto the end of the world." This was the commission which the Saviour gave to those individuals. What principles did they inculcate in their ministrations? Did they go forth in obedience to the instructions they had received? Most assuredly they did. But they tarried in Jerusalem till they were endowed with power from on high, till they had received the promise of the Father; and when they had received it, and it was noised abroad, people ran together; and when Peter stood up and spoke to them by the power of God, some said the Apostles had been drinking new wine. But Peter told them they were not drunk. He told them of the commission and authority which they had received; he preached Jesus and the resurrection to them, and declared that the Son of God had been crucified; and when the people became pricked in their hearts, and cried out, asking what they should do, he told them to be baptized for the remission of sins. He said if they repented and were baptized they should receive the Holy Ghost; for the promise was unto them, and to all whom the Lord should call. Did the Apostles teach the same principles at that time which Jesus taught to Nicodemus? Precisely the same; neither more nor less. What do we learn in the Scriptures of divine truth of what followed as a consequence of this preaching of the Apostles? We learn that many of the people were baptized and received the Holy Ghost; the same Spirit which had been poured out upon the Apostles themselves. They were born of water and of the Spirit, and thus entered the kingdom of God. Shall we enter into the kingdom of God and obtain salvation upon a different principle? Most assuredly not. Our wants of salvation are the same as theirs. They needed to know the truth—to know the Son of God, and we have need for the same knowledge, and to enjoy the same Spirit in order to qualify us to inherit the kingdom of God. This is pointed out plainly in the Scriptures; and individually we should seek to know whether we possess this Spirit. If we have not received it, we are in a condition to be condemned

and lose eternal life. What is eternal life? We are told in the Scriptures that it is eternal life "to know God and Jesus Christ whom he hath sent." Peter had obtained that knowledge. Then in order for us to obtain eternal life we must adopt principles that shall put us in possession of that knowledge. All that we may hear preached of the Gospel centres in this point; it is to put mankind in possession of a knowledge of the truth—a knowledge of God. Many people imagine that the Apostles were highly favoured above the rest of mankind, by God giving them knowledge that was not for anybody else; a knowledge of heavenly things which nobody else could receive. This is incorrect. We have an evidence of this in a saying of Moses. When he was told that two young men were prophesying, and was requested to forbid them, he said, "Would God that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them!" Num. xi. 29. This was the object of Moses, to have the people all arrive at that perfection when they should be able to prophecy, that they might be a nation of kings and priests unto God. The Lord led them out of the land of Egypt by Moses, in accordance with the promise made to Abraham; he wrought miracles before them, and the power of God was made manifest in the miracles wrought. The Jews had wisdom enough to follow Moses out of the land of Egypt, but there was a continual spirit of murmuring in their midst; yet the Lord led them on and chastened them to bring them into subjection to the principles of righteousness. He led them forward to Mount Sinai, and there he proposed to make bare his face before them; but they said to Moses that he should hear the word of the Lord for them. They felt ashamed to be brought into the presence of God in consequence of their corruption and transgressions. At that time, as well as in the days of Enoch, the Lord was willing to reveal himself to the people; for he not only put Enoch, Noah, Abraham, and others in possession of the knowledge necessary for salvation, but he desired that all should possess it, and provided a means by which all could receive it, thus proving that he is no respecter of persons. This means

was provided that mankind might be saved. That was the object he had in view in every age and under all circumstances. It was the design of the Apostles and of the Son of God himself, and for this they laboured. It was the design of his servants at all times, and the object of their labours. What is the object of the servants of God in the last days? We are told by some that there are a few individuals who design to make themselves rich and powerful by gulling the rest. We have but to read the history of the Latter-day Saints to understand differently. When the Gospel was revealed in the last days it was through one individual, who declared that the Lord had spoken from the heavens and had called upon him to perform a work—the work of preaching the Gospel to all nations and gathering the house of Israel. He was a young and unlearned boy, and he had enemies to contend with from the commencement of his labours. He declared a holy angel had appeared to him, and that the Gospel was restored. It was found on reference to the Scriptures that this declaration was in accordance with its predictions. An angel was to come "Having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The bringing of the Gospel was to be followed by the gathering of Israel. Well, this individual bore testimony to these truths and somebody was found to believe his testimony. Those who received his testimony received the Spirit that he said he possessed. They knew from Heaven and by the power of God that his testimony was true, upon the same principle as Peter knew that Jesus was the Son of God. They bore testimony to others who believed, and the result was the same. It was sent to this land and you received it, and you can rise up and bear testimony as well as those who preceded you, and those who brought the Gospel to you, that you have received the same Spirit, even the Holy Ghost. The Gospel has been borne to many lands, and the result is the same in every place. What does this prove? Why, this, that they have not only been born of water, but of the Spirit as well; and that God recognizes his servants and their testimonies

and administrations now, the same as he did in the days of Peter. The Spirit of God is poured out upon all who humble themselves and are obedient to the truth; thus God acknowledges the authority of his servants in every age. Yet there are people who say this is a deception. Do we seek to have people know God for themselves, or that we should know all and they know nothing? You know that we seek to have every one possess a knowledge of the truth that they may be saved. I cannot possess knowledge for you, neither can you possess knowledge for me. If I have need to know the truth you have need to know it also; all have need to know it that they may be saved. We need to know God that we may worship him and worship him aright. We cannot know the truth and be ignorant of the Gospel, for it is revealed for the purpose of enlightening us. Its object is to put us in possession of the truth—of a knowledge of God. The Gospel is revealed in our day, and we have embraced it or are privileged to do so. If we have embraced it, let us be faithful and adopt its precepts. If we do, the light of truth will increase with us until the perfect day. The same Spirit that has made known a few truths will continue to make known truth after truth until the perfect day. Nothing will be congenial to that Spirit only the practice of principles of truth. If we live in corruption that Spirit will leave us, and then we shall become dark, and misery and sorrow shall come upon us. We all feel well in the light; we are happy when the Spirit of God is with us, and we are miserable in darkness when that Spirit leaves us. We know that pain and misery exist, for we have felt them more or less, and we see they are around us. There are some people who do not believe in a hell. It appears to me that a person would not have to go out of this town to find what is hell—a place of misery, which exists wherever there is corruption. If we want to escape hell we must adopt principles of righteousness that will bring us happiness. Nothing will bring happiness but the practice of principles of truth. We can see daily that corruption brings misery. It is

said that a pure fountain will send forth sweet water, that a good tree will bring forth good fruit, while a bad tree will bring forth bad fruit. This was referred to by the Saviour himself and it is true, hence, if we are corrupt and practice unrighteousness we will reap misery and sorrow. If we adopt the principles of truth they will bring to us happiness in this world and in all the worlds we shall ever be permitted to see, for they will be the same principles in every world, and we will be the same beings everywhere we are. When we lay down our bodies the spirits leave them. The principles which affect our spirits will affect our bodies, for our spirits control our bodies, and if our spirits are obedient to pure principles our bodies will be pure. You can see the necessity for being born of water and of the Spirit, that our spirits may become pure, and then when our bodies are laid down they will be pure, for the spirits which inhabited them were pure. Thus they will be raised up pure bodies, and united with pure spirits, and be prepared to enjoy happiness in the eternal world.

When we do not know that we possess the Spirit of God, we may be assured that we do not possess that which would make us pure and holy; and when we possess that Spirit we have that which will bring to us the knowledge of God, which will be to us eternal life. If the world would adopt the Gospel it would put them in possession of this knowledge; but if they will not adopt it they will not receive the blessings of God.

Let us, my brethren and sisters, remember these things. It may be that I will not again have the privilege of speaking to you here, for the time is close at hand when I shall have to leave this country, but I bear my testimony to the truth of what I have said, before God, angels, and men, for I know it is true. We can only receive what God has to give upon the terms which he has revealed; and if we are obedient to the truth, and adopt it in our lives, it will bring to us eternal life. That we may all do so is my prayer in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 19, 1862.

A FEW WORDS ABOUT EMIGRATION.

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ALL who possess the Spirit of the Latter-day Work and who are yet in an un-gathered condition, have within them a strong and ardent desire to gather with the body of the Church. This desire is a legitimate result of obedience to the Gospel, for, as this is a gathering dispensation, all who possess the Spirit of the work will be inspired by it to labour for the accomplishment of the purposes of God in the establishment of his kingdom upon the earth by the united exertions of a gathered people, that they may be participants in the blessings of that kingdom. But, while all desire to gather, all do not pursue the same course to secure the realization of the object in view. Some wisely seek to regularly lay by a little out of their limited income, and continually keep adding to it, having faith that God will aid them in their efforts and open a door for their deliverance. This faith is sure to be verified, for the Lord never forgets his Saints; and if they will only seek in sincerity and faith to obey his commandments, his blessings will not be withheld from them. But there are others, with a desire to gather almost if not altogether as strong as that of the class to whom we have alluded, who postpone their efforts to do anything for themselves from time to time, waiting until they are in more favourable circumstances, a condition which it is very doubtful if they will ever realize while acting under such feelings. When the season for emigration approaches, some of this class will get suddenly fired up and make great exertions to emigrate with the Saints who are leaving; but, having postponed the matter until it is too late, their efforts are fruitless and they are compelled to remain behind, weakened in faith because the Lord did not open a way for them when they, as they imagined, had exercised such strong faith and made such great exertions to obey his commands! But it is not by being stimulated to an undue pitch of enthusiasm, by some concurrent circumstances of an exciting nature, that we manifest a faith in God of the kind and character he desires his Saints to possess. This is not faith; it is excited enthusiasm, transient in its operations, and when it dies out, like every other stimulant, it leaves those who were affected by it in a more lethargic state than they were before.

It is not by spasmodic fits and starts that any object is accomplished which requires perseverance; and the gathering of the Saints is a work which, in their present condition of poverty, requires the untiring faith and energies of those interested in it to be exercised; and, as those who wish to be gathered ought certainly to be most strongly imbued with that interest, it follows, that their faith should be strong, well grounded, and perfected by their continuous and assiduous efforts to accomplish the object desired. If the exertions made when emigration seasons approach were commenced earlier, wisely directed, and

steadily continued, many who now mourn over their long deferred gathering would soon be in a position to help themselves, while the Lord, seeing the faith manifested by them, would assuredly control and overrule circumstances in their favour and open a way of deliverance for them. If the Saints commence now, instead of deferring until winter or the beginning of spring, to labour for their own emigration and add to their deposits made towards securing that object, they shall find their season of deliverance rapidly approaching. The blessings of the Lord will be round about them and with them, and his Spirit will inspire them with wisdom to economise and use the means they may obtain to the best advantage.

✓ **TEAMS AND PROVISIONS FOR THE EMIGRATION.**—We have much pleasure in laying the following extract from a letter recently received from President Young before the readers of the *Star*, believing that they will peruse it with considerable interest:—“The six companies for Florence, under Captains Horton Haight, Henry W. Miller, Homer Duncan, Joseph Horne, John R. Murdock, and Ansel P. Harman are on their way there, with 267 teamsters, 244 waggons, 2,080 oxen, 26 guards, and 71½ tons of flour. I have purchased 50 tons of flour and five tons of bacon at Florence, and more cattle and waggons will be purchased there. We expect to be able to bring all the freight and persons. Snow and high water so delayed the trains starting that they will be about a month later at Florence than they were last year. Many of the streams here are still high, but so far have done no damage, except to portions of Kanyon roads.”

HISTORY OF JOSEPH SMITH.

(Continued from page 440.)

8.30. John S. Fullmer returned to jail.

9.40 a.m. Mr. Wood and Mr. Reid called. They said another consultation of the officers had taken place, and the former orders of the Governor for marching to Nauvoo with the whole army were countermanded.

Dr. Southwick was in the meeting, seeing what was going on. He afterwards told Stephen Markham that the purport of the meeting was to take into consideration the best way to stop Joseph Smith's career, as his views on Government were widely circulated and took like wild fire. They said if he did not get into the Presidential chair this election, he would be sure the next time; and if Illinois and Missouri would join together and kill him, they would not be brought to justice for it. There were delegates in said meeting from every State in the Union except three. Governor Ford and Captain Smith were also in the meeting.

Captain Dunn and his company were ordered to accompany the Governor to Nauvoo. The Carthage Greys, who had but two days before been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners than that of any other company, were selected by Governor Ford to guard the prisoners at the jail; and the other troops composed of the mob whom the Governor had found at Carthage, and had mustered into the service of the State, and who had been promised “full satisfaction,” and that they should be marched to Nauvoo, were disbanded and discharged in Carthage; yet Governor Ford suffered two or three hundred armed men to remain encamped about eight miles off on the Warsaw road, apparently under the control of Col. Levi Williams, a notoriously sworn enemy to Joseph, and who had on many occasions threatened the destruction of Nauvoo and the death of Joseph. Moreover it was the duty

of the Governor to dismiss the troops into the hands of their several officers in order to be marched home, and there disbanded, and not to have disbanded them at a distance from home, and at a time and place when they were predisposed to acts of lawless violence, rapine and murder.

Cyrus H. Wheelock states that previous to leaving Carthage he said to the Governor, "Sir, you must be aware by this time that the prisoners have no fears in relation to any lawful demands made against them, but you have heard sufficient to justify you in the belief that their enemies would destroy them if they had them in their power; and now, sir, I am about to leave for Nauvoo, and I fear for those men; they are safe as regards the law, but they are not safe from the hands of traitors, and midnight assassins, who thirst for their blood, and have determined to spill it; and under these circumstances I leave with a heavy heart."

Ford replied, "I was never in such a dilemma in my life; but your friends shall be protected, and have a fair trial by the law; in this *pledge* I am not alone; I have obtained the *pledge* of the whole of the army to sustain me."

After receiving these assurances, Wheelock prepared to visit the prison. The morning being a little rainy, favoured his wearing an overcoat, in the side pocket of which he was enabled to carry a six shooter, and he passed the guard unmolested. During his visit in the prison he slipped the revolver into Joseph's pocket. Joseph examined it, and asked Wheelock if he had not better retain it for his own protection.

This was a providential circumstance, as most other persons had been very rigidly searched. Joseph then handed the single barrel pistol, which had been given him by John S. Fullmer, to his brother Hyrum, and said, "You may have use for this." Brother Hyrum observed, "I hate to use such things, or to see them used." "So do I," said Joseph, "but we may have to, to defend ourselves;" upon this Hyrum took the pistol.

Wheelock was intrusted with a verbal request to the Commanders of the Legion to avoid all military display, or any other movement calculated to produce excitement during the Governor's

visit. He was specially charged to use all the influence he possessed to have the brethren and friends of Joseph remain perfectly calm and quiet, inasmuch as they respected the feelings and well-being of their Prophet and Patriarch.

Said Joseph, "Our lives have already become jeopardized by revealing the wicked and bloodthirsty purposes of our enemies; and for the future we must cease to do so. All we have said about them is truth, but it is not always wise to relate all the truth. Even Jesus, the Son of God, had to refrain from doing so, and to restrain his feelings many times for the safety of himself and followers, and had to conceal the righteous purposes of his heart in relation to many things pertaining to his Father's kingdom. When quite a boy he had all the intelligence necessary to enable him to rule and govern the kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom he possessed; but he was a boy only, and lacked physical strength even to defend his own person, and was subject to cold, to hunger, and to death. So it is with the Church of Jesus Christ of Latter-day Saints: we have the revelation of Jesus, and the knowledge within us is sufficient to organize a righteous government upon the earth, and to give universal peace to all mankind, if they would receive it; but we lack the physical strength, as did our Saviour when a child, to defend our principles, and we have of necessity to be afflicted, persecuted, and smitten, and to bear it patiently until *Jacob is of age*; then he will take care of himself.

Wheelock took a list of witnesses' names that were wanted for the expected trial on Saturday. When the list was read over, a number of names were striken out, among whom were Alpheus Cutler and Reynolds Cahoon, it being deemed by brother Hyrum unnecessary for them to attend. Brother Joseph asked the reason why they should not come. Hyrum answered, "They may be very good men, but they don't know enough to answer a question properly." Brother Joseph remarked, "That is a sufficient reason."

The prisoners also sent many verbal

messages to their families. They were so numerous that Dr. Richards proposed writing them all down, fearing Wheelock might forget, but brother Hyrum fastened his eyes upon him, and with a look of penetration said, "Brother Wheelock will remember all that we tell him, and he will never forget the occurrences of this day."

Joseph related the following dream which he had last night:—

"I was back in Kirtland, Ohio, and thought I would take a walk out by myself, and view my old farm, which I found grown up with weeds and brambles, and altogether bearing evidence of neglect and want of culture. I went into the barn, which I found without floor or doors, with the weather-boarding off, and was altogether in keeping with the farm.

While I viewed the desolation around me, and was contemplating how it might be recovered from the curse upon it, there came rushing into the barn a company of furious men, who commenced to pick a quarrel with me.

The leader of the party ordered me to leave the barn and the farm, stating it was none of mine, and that I must give up all hope of ever possessing it.

I told him the farm was given me by the Church, and although I had not had any use of it for some time back, still I had not sold it, and according to righteous principles it belonged to me or the Church.

He then grew furious, and began to rail upon me and threatened me, and said it never did belong to me nor the Church.

I then told him that I did not think it worth contending about, that I had no desire to live upon it in its present state, and if he thought he had a better right I would not quarrel with him about it but leave; but my assurance that I would not trouble him at present did not seem to satisfy him, as he seemed determined to quarrel with me, and threatened me with the destruction of my body.

While he was thus engaged, pouring out his bitter words upon me, a rabble rushed in and nearly filled the barn, drew out their knives, and began to quarrel among themselves for the premises, and for a moment forgot me, at which time I took the opportunity to walk out of the barn about up to my ankles in mud.

When I was a little distance from the barn I heard them screeching and screaming in a very distressed manner, as it appeared they had engaged in a general fight with their knives. While they were thus engaged the dream or vision ended."

Both Joseph and Hyrum bore a faithful testimony to the Latter-day Work, and the coming forth of the Book of Mormon, and prophesied of the final triumph of the Gospel over all the earth, exhorting the brethren present to faithfulness and persevering diligence in proclaiming the Gospel, building up the Temple, and performing all the duties connected with our holy religion.

Joseph dictated the following postscript to Emma:—

"P.S.—20 minutes to 10. I just learn that the Governor is about to disband his troops, all but a guard to protect us and the peace, and come himself to Nauvoo and deliver a speech to the people. This is right, as I suppose.

And afterwards wrote a few lines with his own hand, which were not copied.

The letter was sent by Joel S. Miles and Cyrus H. Wheelock.

John P. Greene (Nauvoo City Marshal) told Governor Ford that if he went to Nauvoo, leaving only the Carthage Greys to guard the jail, that there was a conspiracy on foot to take the lives of Joseph and Hyrum Smith during his absence, to which the Governor replied, "Marshal Greene, you are too enthusiastic."

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C O R R E S P O N D E N C E .

✓ ENGLAND.

KENT CONFERENCE.

Faversham, Kent, July 4, 1862.
President Cannon.

Dear Brother.—In response to the general call, for the brethren to report the prosperity and progress of the work

of God in their various districts, I send you a brief account of our doings in Kent Conference.

The prospect of the work, and spirit manifested by the Saints and strangers, were never better than at the present time. The Travelling, and local Elders, are united, energetic, and faithful in

their labours to spread the truth, and build up the kingdom of God; and are very free in attending to out door preaching, and, I believe, much good is being done.

In one small branch we have baptized fifteen since the emigration, which has caused a little howling amongst the hireling priests, and gentry of that village. A good deal of threatening is being made to turn the Saints out of work and home, if they continue to countenance the Elders amongst them; but still the honest in heart will obey the Gospel, and are willing to stand the consequences, and we are willing to be their servants for Christ's sake. We use all the wisdom we can, but to stop preaching, according to the wish of our enemies, when the honest in heart are willing to receive the truth, would be a little too pacific, and we cannot afford to do it.

We have baptized forty-six this last quarter, and expect soon to out-number those that emigrated from Kent Conference this last season.

Our *Star* and *Journal* lists have increased, and we now take more than we did before the emigration. Yet, with all the prospects that are before us, there is plenty of room to improve, and, I am happy to say, the majority feel to make use of every opportunity to do so, and are rejoicing in the work of our Father; and many are using their greatest efforts to emigrate next spring. The Saints begin to realize more and more, the importance of gathering home, for everything portends the desolation and woe that await the wicked, and those that obey not the Gospel; and realizing it by that Spirit of propheey, which is poured out upon the Saints, they are anxious to get out of this place. Although all is calm and peaceable in these lands at present, it only preludes a storm, that will make the stoutest heart quake. These plainly manifested feelings are upon the people, which the Saviour declared should come upon the wicked, "mens hearts failing them for fear, and a fearful looking after those things that are coming on the earth."

Many of the Saints here have received letters from their friends (from New York) who went by the ship *Manchester*. All breathe a good and satisfied spirit,

and bear testimony to the words and blessings of the Liverpool Presidency being fulfilled upon their heads to the very letter.

With kind love to yourself and the brethren in the Office, I remain, as ever, your brother in the Gospel Covenant,

JOHN NEEDHAM.

BEDFORDSHIRE CONFERENCE.

Eynesbury, July 7, 1852.
President Cannon.

Dear Brother,—It is with feelings of pleasure that I improve the present opportunity of communicating a few lines to you, so that you may be kept posted relative to our movements, and the progress of the work of our Father in this part of His vineyard.

On the 2nd of June, having concluded my labours in the Liverpool office, I left for the purpose of resuming my labours in this Conference. On my arrival at the town of Bedford, I had the pleasure of meeting my former associates in the Ministry, Elders Thomas Crawley and George Cooper, who, I was happy to see, were in the enjoyment of excellent health, and rejoicing in the great Latter-day Work in which they are engaged.

During the last six weeks I have been very busy travelling from Branch to Branch, and visiting the scattered members that compose this Conference. The Saints have received me again in their midst with a most cordial welcome, and appear well satisfied that I have again resumed my labours. It affords me pleasure to state, that Elder Crawley, who has been acting as President of this Conference during my short sojourn at Liverpool, has done a good work, and a goodly number have been baptized during his administration. He has gained for himself the confidence of the Saints. I can also say the same in regard to Elder Cooper.

In travelling through the Conference I find a good feeling existing amongst the greater part of the members; still, there are some who do not feel as well as I would like to see them, but we are feeling after such and trying all in our power to inspire them again with that love for the work of God which they formerly possessed. I sincerely believe the great majority are doing about as well as they can, and are striving to

live their religion as well as they know how, under the many trying circumstances in which they are placed. Every month we have the opportunity of seeing their faith manifested by their works. Throughout the Conference there is a disposition on the part of both officers and members to spread the truth, and make those with whom they are most immediately connected, acquainted with the great Latter-day Work. In many places the prospects for a good increase unto the Church are very bright. In some Branches we have commenced out-door preaching, and, so far as I have been able to learn, it has resulted in much good. The people listen with attention, and treat the Elders with respect. We have also commenced the circulation of tracts, and much good is resulting from that. Taking a general view of matters as they are at present, I consider our prospects are bright for the future in this locality.

From this Conference, the present season, about 75 (including children) have left their homes, and gave the parting hand to their relatives and friends for the purpose of associating themselves with the Saints in the Valleys of Ephraim. Many have emigrated this season who have been in the Church for years, and some whose circumstances, in a worldly point of view, were good. Their relatives and neighbours flattered themselves with the idea that they would never go to Utah, but when they witnessed the cheerfulness with which they settled up their business matters, and the feeling of joy that pervaded their souls when they turned their backs on their peaceful and comfortable homes, and the liberality that was manifested by those who had surplus means to assist those of their brethren and sisters who were not able to assist themselves, it bore a powerful testimony of the truthfulness of the Gospel, and it has caused them to reflect in a manner they had never done before. In such places there is a spirit of inquiry amongst the people, and they are daily asking concerning the welfare of those who have left a short time since for the home of the Saints in the West. Some of the Saints that sailed in the *John J. Boyd* have written good letters back to their friends

from New York, giving an account of their voyage to that port, and of the peace and harmony that was experienced during their passage across the ocean. Such letters when written back to this country have a powerful effect, especially amongst those of the world, in removing deep-rooted prejudices that have existed in their minds for years. During my labours in this country I have many times thought that if the Saints, who emigrate to Zion, could realize the amount of good that letters do which they write while journeying to Zion and after they arrive there, and the valuable aid it is to the Elders here, they would be more prompt in corresponding with their friends, and would not treat the matter with such seeming indifference as they do.

Our meeting places are well attended by strangers, for summer time. We are adding to our number every once in a while, and are fast filling up the vacancies occasioned by our recent emigration. Six or eight have given in their names for baptism recently, and will be attended to this week.

The Saints are making active preparations for next year's emigration. I believe nothing is being left untried that will help them to accomplish that so much desired object; all seem to realize the importance of gathering home as speedily as possible. While they are making everything bend to that object, they do not forget the present wants of the work, and the daily requirements of those labouring in their midst. The Saints obey the law of Tithing, so far as they are able. The Mission and other funds are not forgotten by them, but they donate liberally according to their limited means; hence I am able to report to you that financially the Conference is in a good condition. I do not know that we are in debt one penny, and the Saints are desirous of keeping so. They only require to be told what is wanted of them, and it is responded to with a promptness that is strictly in accordance with the professions they make.

I am glad to say that my health is good, and my spirits never more buoyant; and in my present position I desire to take that course that will enhance the cause I have the honour to represent. I feel thankful that it is my lot

to labour among a people who, I sincerely believe, love the truth for the truth's sake. The brethren who are at present labouring in the Ministry—Enders Crawley and Cooper—are united with me in all things, and we are all pulling the same way. My constant and unceasing prayer is, that I may be blessed with wisdom to enable me to perform faithfully the trust that has

been reposed in me, that when my labours are finished in these lands, I may have the pleasing reflection of knowing that I have done all the good I could with the knowledge I possessed.

Accept my kind regards for yourself and those with you, and believe me as ever your brother and fellow-labourer in the Covenant of Peace,

JOSEPH BULL.

SUMMARY OF NEWS.

AMERICA.—The House of Representatives has passed a Treasury Note Bill for the issue of \$150,000,000 demand notes, with privilege for the Secretary of the Treasury to issue notes of less denomination than \$5. The Federal War Department have offered two dollars premium and one months' advance for all recruits. There is no material change in Orleans. Controversies between Butler and the foreign consuls continue. Great excitement prevails on the Isthmus of Panama, a body of Mosquero's troops having landed at Aspinwall. The Governor had ordered the citizens to arm themselves, but eventually compromised by permitting Mosquero's force to go to Panama. Both Houses of Congress passed the Pacific Railroad Bill. McClellan officially reports that his pickets to the left had been considerably advanced under sharp resistance from the Confederates. The picket lines of Heintzelman and Hooker were where he wished them to be. The affair was over and he had gained his point with little loss. Generals Fremont's, Banks', and M'Dowell's forces have been consolidated into one army, and General Pope has been assigned the chief command. It is officially stated that McClellan has been largely reinforced since the battle of Fair Oaks. The steamer *Memphis*, from Nassau, has run the Charleston blockade. Federal accounts state that the Federals attacked James Island, near Charleston, on the 14th ult., and were repulsed, after four hours' hard fighting, with a loss of 660 killed, wounded, and missing. The Federals were obliged to retreat under cover of their gunboats. It is stated that the Federal General Benham will be court-martialed for disobedience to General Hunter's orders in attacking the Confederate batteries before Charleston. Fremont had asked to be relieved from the command because General Pope is appointed over him. The President relieved Fremont from command, appointing Rufus King to take his place. Southern papers say great efforts are being made to hold Vicksburg. The Federal surgeon Biddle took a slave to be his servant in New Orleans. The owner of the slave retook the slave from Biddle. Thereupon the owner was condemned to two years imprisonment in the parish prison, it having been decided that the Federal army must have anything it requires for its use. On the 26th, the Confederates, with a heavy force, having been reinforced by "Stonewall" Jackson, attacked the right wing of the Federal army before Richmond. After two days' severe fighting, with heavy loss on both sides, the Federals, by order of General McClellan, receded several miles, hotly pursued by the Confederates, when the Federals made a stand and held the position occupied. We copy the following from the *Liverpool Daily Post*. Great Salt Lake City, June 16th.—A band of persons numbering about 1,000 men, women and children, under the leadership of one Morris, who claimed to be the "Prophet Moses, re-appeared on earth," formed a settlement about 30 miles north of this city and committed numerous depredations on citizens in the vicinity. They refused to labour for their own support, believing that the Lord would supply their wants. Three of their number, disgusted with the imposition, attempted to leave, but were arrested and placed in confinement, heavily ironed. A writ